EASTER-TIDE.

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The following eight pages are taken from Part XI. for EASTER DAY AND SEASON.

chances of seeing Him, "What think ye, will He come to the feast?" The weeping Mary complained, "Lord, if Thou hadst been here, my brother had not died." But after His Resurrection Christ began to teach His followers that wherever they were—on the country road, in the crowded city, by the lake side; whatever they were doing, toiling, meditating, eating their simple meal—He was there at their side; if not visibly then invisibly; and they were thus fully prepared to recaive with faith those last words He uttered ere His Ascension, "Lo, I am with you always, even to the end of the world." Now, brethren, it is precisely as we enter into the realisation of God's nearness, in Nature and in our daily life, that the world grows beautiful and life becomes solemn; and therefore this aspect of the Resurrection also prompts us to the utterance of the thought, "Old things are passed away; behold all things are become new."

If then I have rightly analysed the feeling that Easter brings, let us see to it that we carry this feeling into the rest of the year; that we resolve to walk in newness of life; that our entry into the feeling of Christ's triumph may enable us to exclaim, "Thanks be to God, Who giveth us the victory through our Lord Jesus Christ." May the inspiration of Easter so take possession of us, that men may see our changed lives, and have reason to exclaim concerning us, "Old things are passed away; behold all things are become new."

Easter—the Festival of Hope

BY REV. F. H. WOODS, B.D.

"Awake thou that sleepest, and arise from the dead," etc.—
Ephesians v. 14.

Easter is, above all others, the Festival of Hope. In its simplest lessons this is obvious enough. It is not necessary for a Christian preacher to answer the purely speculative question, whether without Christianity life would be worth living. Probably, to a very large number of persons this question would be answered according to their individual lot. Many, no doubt, would say that on the whole it is not; that the pains and vexations of life far outweigh its pleasures. Often, indeed, it happens that the most fortunate lives, as the world reckons good fortune, are by no means the most happy. Pleasures are apt to pall, and we grow weary of them. Some pleasures, again, cannot be enjoyed to the full (and this is true of some of the purest and noblest pleasures of life), because they cannot be enjoyed alone, and we lack the companionship of minds of the same cast as ourselves. And so, in both ways, the pleasures of life may become its pains. And this is true in a measure of some of the highest spiritual and religious pleasures. It is a well-known fact that a delicate musical ear, or a refined, artistic and poetical taste often prove intensely painful to their possessors. On the one hand, it is extremely trying to people to feel themselves capable of an exquisite enjoyment which can only be realised on very rare occasions, and by some, perhaps hardly at all. On the other hand it is painful for them to have so often to hear and see what offends their sensitiveness from those who have not, in many cases, the least idea of the sufferings which they are inflicting. And so it is with what I may call religious sensitiveness. It is extremely painful for people of a strong natural or highly developed religious feeling to find themselves often cut off, as they fancy, from that exchange of feeling and thought which is so essential to a healthy religious growth. Now, at first sight, you would be inclined to say, "But is not this to allow that religion, instead of being a joyous thing, only brings pains and vexations and disappointments of its own?" Yes, that is quite true. But then religion (at any rate Christianity, which is the highest form of religion), also brings the remedy. For even religion may become too personal, too self-concentrated, too selfish. Let us try, by all means to remedy this

religious isolation if we can. Let us feel our way, difficult though it may be, towards drawing out the sympathy of others, let us give them our own; and, we shall find, I am quite sure, that there is a much deeper bond of common religious feeling than we suppose, even with those whose habit of English reserve has made them seem cold or even worldly-minded.

But this is not the chief lesson which I wished to draw this morning. Try as we will, for I am assuming now that we are all seriously trying to give and take our religious feelings, we shall, I am afraid, find that there is a great want of religious enthusiasm among us. Now, we must not give way to feelings of despondency in this respect. Easter is the festival of hope; hope, not only in the great world to come, but hope in this present world. Never let us stand still and grumble that the world is not better than it is, but quietly, hopefully, do all we can to make it better. "Can these dry bones live?" said the Voice to the half-despondent Ezekiel. And with the answer of timid faith, he replied, "O Lord God, Thou knowest." We may think at times that the religion of our age is only too much like the lifeless skeleton of an old worn-out religious system: but even so, what it needs is that the breath of life may breathe upon these dry bones that they may live. Faith, love, purpose, courage—without these, all religious systems, however perfect theoretically, are but dry, lifeless skeletons; but with these they may become living bodies, and the Church of Christ must be either a living body or a dry lifeless skeleton. Which of these it is to be depends upon ourselves. If we have no faith in God, no resolution to live the Christian life in its completeness; to us, at any rate, it will be the last. But if so, we have not learnt one of the most important lessons of Easter, Hope. Let us hope then, and let us work with manly courage, and with patient resolution and childlike humility, and never let us be ashamed of a little genuine enthusiasm. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." We will soon learn what we ought to do, when once we have quite made up our minds to do what we ought.

Life and Immortality

BY REV. GILDART JACKSON, M.A.

"*Jesus Christ, Who hath . . . brought life and immortality to light.*"—*2 Timothy i. 10.*

On this day, when commemorating the Resurrection of Jesus Christ from the dead, we infer the certainty of our own resurrection, the fact of One having risen being the foundation for believing that all will rise, though under new conditions, and to a different kind of existence, it is not altogether foreign to the state of mind thus obtained to remember that there are other intimations of immortality, besides those furnished by Jesus Christ. In this age, there are many who refuse to look beyond the present life, and deny that there is any evidence worth listening to that gives us reason to expect that there is any life beyond. They say, "We had a beginning, and we shall have an end. One is as reasonable as the other; one we know to be a fact, the other we expect will be one." Did it ever occur to any of us to try to verify this expectation, so far as we can? That is, to examine our thoughts and feelings with regard to this asserted connection between our having a beginning and our having an end. And if we have, have we not found that there is no such natural inference as to deduce an end from the fact of a beginning? We accept, as a matter of course, the existence of things and people before us, but we cannot so easily, if at all, accept the fact of the existence of things and people after us. We do, I know, say and think that this or the other will happen after we are gone: but that going is not supposed by us to be the going into absolute nothingness, it is simply the going somewhere else, where we may, it is true, have no further connection with things in which now we move,

but where we shall be living all the same, and, mixed up with other things, at all events, shall possess conscious existences. By the existence of other people after us, I mean much more than our mere removal from this world, I mean our ceasing to exist altogether. And it is this which is so difficult, I may almost say impossible, for us to imagine. We may try to figure to ourselves a world with which we shall have no relation whatever, but we cannot do it. This, which may not be the experience of all, and, in so far as it is not, loses much of its force, seems to me one of the intimations of immortality we ought not to push on one side as valueless or fantastic. It is not the same, either as the wish always to live on, or as the shrinking from annihilation some have said they feel, for both these, being of the nature of desires, are liable to the objection that the wish is father to the thought, and because a man wants a thing very much, that is no reason why he should get it: but, it is a reason founded upon the constitution of our natures, and, therefore (we are justified in supposing), having some relation to the real order of things. We might not be justified in acting upon it alone, but it may well serve as a starting point.

With it, and with the other intimations which men have seen, or fancied they saw, either in themselves or in the conditions of their lives in this world, we are prepared to receive the fuller revelation which is given us in the words and in the events of the life of Jesus Christ. Those others are, as I have called them, "intimations," using the word in its true sense of indirect pointing out, but in and through Him immortality is brought to light, placed in the front, alleged and promised clearly and unmistakably. We do not, under Christianity, fancy and hope only that we shall live after this life is done, but we accept and proclaim its certainty as a fundamental article of our faith, and we celebrate one day in every week, and with special prominence one day, Easter Day, in every year, as a commemoration of one great fact upon which this certainty of ours is based. The belief is now in the full light of day; hinted at, hoped for, looked on as more or less to be expected, possibly to a great extent accepted by many, it was up to the time of Jesus Christ only in the half-light, the speculation or the faith of the few, not the consolation and steadfast hope of the many.

What is, or should be, the practical effect of the acceptance of this belief? Certainly, a change in the way in which men view death. The interests about us are so absorbing, the matters we are accustomed to now, and in which we move now, are so near to our hearts, that it is sure to be the case that they will occupy our thoughts more than anything which is to come after, important as that afterwards may be. We may say this, with full recollection of the hopes and fears as to the future life which are current. Now, I am not one of those who wish by the introduction of the thought of the future in any way to draw men's minds from this contemplation of the present, or from this interest in their present life. When I say that the practical result of the acceptance of the doctrine of the Resurrection should be a change in which men view death, I do not mean that they should put a greater difference between what goes before death, and what will come after, but that they should see that the difference is less. Of course, if this life is all we are to have, it is everything, and all our interests must centre in it: but, if it be not all, the present is still the present, but it is indefinitely prolonged. Death is not what it was, the end of the book; it is the division between two succeeding chapters. And, that being so, we should try to impress upon ourselves the fact that no essential change is to be expected. Easter teaches that we are, when death passes upon us to have a change of circumstances; and, perhaps, a change of place, but it gives no hint of a change of nature then. Its teaching of a change of nature is limited to this life. That we should thus change here is no doubt taught us, that there should be a moral resurrection from the death of sin unto the life of righteousness—but no change of that sort then. And, thus it comes that we may very well expect changes of a sort which are really greater to pass upon us here in the present, than in

the interval between the present and the future. Not merely this great moral change, but others of ordinary experience. Let us compare ourselves with ourselves a few years ago. We are the same, in that there is the same personality, and, usually, the same ordinary disposition and tendency, as no doubt there will be the same also in these particulars after death; but look how we may have changed otherwise. See how wider knowledge, or on the other hand, the refusal to admit the new ideas which come from time to time into the world, have each of them, for both can do so, made us different from what we were, so that (and this is a very common experience), if we meet an old friend of our youth whom we have not seen for twenty years, we are often driven to talk of old times, simply because we have no other common ground. We have separated—neither of us is the same man he was last time we met—growth, or the want of it, circumstances, new interests have changed us, so that one cannot talk with interest on what interests the other. Will anyone say that the change at death, the immediate change, is likely to be anything like this? Will it surpass that which twenty years of present life can do?

I do not want to make nothing of the change at death—it would be absurd, and a flying in the face of all experience and ways of thinking to attempt anything of the kind; but I think I am entitled to try on Easter Day to minimize it as much as possible, and to shew that it may be a less change than some changes which are wrought in the course of the present life. And thus I would make you look more on your life as a whole. Do not separate more than you can help between time present and future; do not determine to sacrifice either to the other, the present to the future, still less the future to the present; do not talk about passing into eternity at death as we so often hear it said, but look on your life as a whole, and, seeing that, recognise that you are in eternity now. These changes come from time to time, and of these that one of death is no doubt the one that accomplishes the most in the shortest time, so far as conditions and circumstances are concerned, but there are other deaths and other resurrections, and the remembrance of these draws off our special and supreme attention from the one. In that eternity into which we all have entered there are various events which, if we may speak so, divide it into parts: of these death is one, but not the only one. The multiplication of these deaths will have some effect in reducing the apparent importance of that chief one—we shall not fear it so much, if we have discovered that we have already made many a change, if we have died many a time and risen again.

Unless indeed the changes we have made during this life have been for the worse. I do not think now of such physical or material circumstances as are out of our own control, but of the changes in our opinions, our feelings, our affections, our desires. Suppose we discover as time goes on that we have died, and died often, in our minds and spirits, but died to things that are good. Suppose that we are less careful about truth and honesty and purity and charitableness and kindness than we used to be, that we are growing colder and harder to others, more tender and careful of ourselves—will not changes like these make us fear lest death may change us to a still worse condition, and thus prove himself to be, what the Christian religion claims to have deposed him from being, the king of terrors? It would indeed be a fearful prevision of that which is to come, if our deaths here have so far been deaths to righteousness, and our resurrections, resurrections to damnation, for damnation is loss, and what is worse loss than the loss of goodness and holiness?

May I hope that for most of us the movement has been the other way—that we can look back on change (as who can not?) but that our changes have been the right way, from evil to good, from the inferior towards the more perfect. There grow around us from time to time circumstances and habits and opinions, which may be useful and serve a temporary purpose, but which sooner or later become harmful, because effete or decaying. Of these we have to strip ourselves, and the process may be in many cases like a death, from the pain of the operation and the loss it involves. But it will result in a resurrection

to greater vitality, and to a higher standard and level of life. These old things were necessary in the old life as protectors or as guides—they have ceased to be either the one or the other—the new life is independent of them. And still more, if we have had evil habits and dispositions. There comes death to these, and into what a new life may we not enter: and feel how limited, how twisted, how altogether imperfect the old condition was in which we were for long contented to dwell, not seeing its evil, or failing to appreciate the good that might take its place.

The recurrence of the "Easter morn in every week," the recurrence of the annual Easter ought to make us look into ourselves to see if we have any moral or religious Easters to chronicle: if we already know the meaning of death and resurrection, if we rejoicing in the experience we have had, are looking forward, with awe indeed but without fear, to that special death which ends our life on earth, so far as that life is visible to men, sure that it is but an episode in that existence which, though it have a beginning in the past, bewilders and confuses us if we attempt to define and understand its end.

A Living Hope

BY REV. A. M. MACKAY, B.A.

"Blessed be the God and Father of our Lord Jesus Christ," etc.— 1 St. Peter i. 3.

It is the Apostle Peter who speaks these words, and he utters them out of the fulness of his own experience. You will all remember what a startling transformation he, in common with all the Apostles, underwent as the result of Christ's Resurrection—a transformation alike in mind, character, and temperament.

But this marvellous new birth, this sudden and complete reversal of the life is not to be seen only in the Lord's first disciples. The same cause has produced the same effect in every age. We see it in Saul, the narrow, fanatical, remorseless persecutor changed into Paul the loving, tolerant, great-hearted Apostle of the Gentiles. We see it in the history of St. Augustine, once a youth sunk in fleshly and carnal lusts; afterwards one of the most saintly and spiritual of men. We see it in Francis d'Assisi, the dandified, luxury-loving, frivolous expuisite, transformed into the most lovable, earnest and Christ-like character which has appeared on our earth since the days of the Apostles. Among our own countrymen we see it in Bunyan and John Newton. These names I mention merely as typical examples; they are representative of thousands of others in humble life, who have undergone the same marvellous change, who have been begotten again to a new existence by the Resurrection of Jesus Christ. If we would understand these wonderful transformations—if we would comprehend what is that power which sustains the life of the Christian in all cases, even when there has been no sudden conversion—we must try to discover the nature of that "living hope" spoken of in our text—that we may be moved to covet it if we have it not, and to kindle it to a more vivid glow if its light within us has grown dim and faint.

I. The "living hope" which the Resurrection of Christ (and therefore of man) begets in us, is A HOPE OF TRIUMPH OVER SIN. If our faith in this doctrine grows faint, our struggle with evil will become faint also; indeed, a horrible suspicion will probably take possession of us, that perhaps such a struggle is altogether a mistake.

If, like some of the Corinthians, we supposed that the resurrection was past already, (being merely a resurrection from the death of sin unto the life of righteousness in this life); or if, like some modern unbelievers, while holding the story of Christ's Resurrection to be a myth, we yet thought it a good thing to make so beautiful a life as His our pattern—our faith would afford us very little assistance in our conflict with evil. Perhaps, listening to the dictates of prudence, and feeling the pressure of the conventional standards of our age, or influenced by qualities inherited from many generations of Christian ancestors,

we might attain to a fairly moral life; but real self-denial and a high enthusiasm for the right would be impossible to us. And it is more likely that we should consider any severe struggle after holiness a mistake. Think; what are the first effects of religious impressions upon us? They disturb our peace; they perplex us with insolvable questions; they bring discord into our natures, so that the things we would we do not, and what we hate that we do. They impel us into a conflict in which we are constantly suffering defeat; they tantalise us with ideals which we are never able to realise. It is only our belief in a future life, guaranteed by Christ's Resurrection from the dead, that encourages us to persevere in our moral conflict. The boy at school often finds the discipline irksome, and the studies such as seem to have no practical bearing; but he is both diligent and submissive because he knows that school is a preparation for active life; and he believes that when he leaves school he shall find a use for what has seemed valueless, a meaning in what appeared puzzling, and a reward for the self-restraint which was so difficult. So the Christian believes himself to be a son of God, and this life to be a training for the next. If it is not so, who could blame him if he were anxious only to escape the tasks and evade the discipline which can never here bear adequate fruit? Thus a little reflection shows how true it is that only through the Resurrection of Jesus can we acquire the courage and enthusiasm necessary for the conquest of sin. If to bear the cross is to follow Christ; if to lose the world is to save the soul; if to resist unto blood striving against sin is to attain to sinlessness hereafter—well, then we have encouragement indeed to fight the good fight perseveringly. But it is only if we believe this that we can join heartily in the Apostle's thanksgiving: "Blessed be God, the Father of our Lord Jesus Christ, Who, according to His great mercy begat us again into a living hope by the Resurrection of Jesus Christ from the dead."

II. The "living hope" which the Resurrection begets in us, is A HOPE OF THE RECOVERY OF OUR LOST POWERS. All the pathway of life behind us appears to be strewn with the things which are snatched from us in our journey. We might almost say that the most conspicuous characteristic of mortal life is loss. The innocence and beauty of childhood, the keen capacity for enjoyment which marks our opening years, the bounding pulse, generous ardour, and lofty hopes of youth, the strength and intellectual power of manhood, all these in turn are taken from us. One who lives to extreme old age stands, as he faces the portals of eternity, stripped of very much that he has valued, strength, beauty, imagination, memory and friends. Is life really such a melancholy thing as that? If there be no future life for man, it is indeed! Hope in that case is not for us; a sober examination of facts can only lead to a despair which becomes deeper and deeper the older we grow. But because Christ has risen from the dead, we know that these things are not lost, they are garnered. They have passed from the visible to the invisible world, and there are safely stored up for us. When St. Paul found his worldly powers failing, he realised that there was a transfer going on from his earthly body to his heavenly, and he cried, "We faint not; but though our outward man is decaying yet our inward man is renewed day by day. . . . For we know that if the earthly house of our tabernacle be dissolved, we have a building of our God, a house not made with hands, eternal in the Heavens." This is indeed a consolatory thought, showing us that loss may be gain, and convincing us that our labour in the Lord can never be in vain, and this thought springs solely from the doctrine which Easter brings before us. If we cannot credit that doctrine, life must seem to us just a lingering death; but if we have faith in it, we can say with St. Paul, "I know Him in Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day": we can say as gratefully as St. Peter himself, "Blessed be God, Who according to His great mercy begat us again unto a living hope by the Resurrection of Jesus Christ."

III. The "living hope" which the Resurrection begets is A HOPE FOR ALL MANKIND. Suppose, brethren, that the error of the Corinthian heretics had been no error. Suppose that Christ's purpose had been merely to make men just,

holy, and pure in this world, and not to "bring life and immortality to light." Suppose, further, that you and I had derived all the good possible from the Lord's example, and were living lives made resplendent by the beauty of holiness. Should we be happy? Certainly not. Having "only in this life hope in Christ," we should be "of all men most miserable." For the example of Christ would have made us loving and compassionate, and we should find little satisfaction in our own happiness, while the vast majority of our brethren were still "fast bound in misery and iron." We should be crushed with the thought that the great mass of men in every generation had lived in filth, in misery, in vice, "with no hope and without God in the world"; and if there were no amelioration to be looked for in some future state, that thought would be enough to embitter the lives of all Christ-like souls, and to crush them to the dust. Yes, and I will go beyond that. Even if we do believe in the Resurrection of Christ, yet if we lose sight of His relation to the whole race, we cannot—at least we ought not—to speak of any "living hope" which His Resurrection has begotten in us. As the agnostic believes only in a local Messiah, a young Jewish Rabbi, as strictly the product of His time and nation as was Socrates or Lucretius, so millions of Christians think of Christ as connected only with believers, with a favoured number of a favoured nation here and there, while the great mass of mankind, because they knew Him not will be lost everlastingly. That cannot be good news to any being who is like Christ! As Kingsley said, "The case of one such lost human soul ought to be enough to destroy the happiness of all the saved, and to keep all Heaven one everlasting agony of compassion." No, if the Resurrection of Jesus is to beget in us a "living hope" we must remember that He is not only God incarnate but the embodiment of humanity. He is not merely one with individual men but with man. Christ is the Light that lighteneth every one that cometh into the world; every holy thought, every upward aspiration, every natural affection, every regret for past sin, every monition of conscience, which has ever stirred in the heart of heathen or Christian, civilized man or savage, in the remotest past or in the most distant future, comes from Him, and is an earnest of what He will do for all mankind. When He was crucified, it was that He might draw all men unto Him. When He rose again, it was that "as in Adam all die, even so in Christ *all* might be made alive." Let us believe with F. D. Maurice, that the human swarms living in ignorance and apathy and moral abasement, do not depend solely upon the efficacy of our money, our poor labours, our weak prayers. It is not only our Churches and our benevolent societies that intervene between them and utter, absolute ruin. When we gaze at the risen Saviour, Who is humanity's Head, we need never doubt that "He shall reign till He hath put all things under His feet." This is one glorious feature of the "living hope"; it is not reserved for a few favourites of Heaven, it embraces all mankind. And remembering that, we shall indeed bless God the Father, Who according to His abundant mercy hath begotten in us this hope, through the Resurrection of Jesus Christ from the dead.

The Easter Message a Living Hope

BY REV. K. MARTIN POPE, M.A

"Blessed be the God and Father of our Lord Jesus Christ," etc.—1 St. Peter i. 3.

Such is the burst of praise with which the Apostle greets the tidings of Easter Day. The words carry with them the radiance of the Resurrection morn. A living hope! For the grave is empty. The shadows of night have fled. The world is steeped in glory. Christ has arisen!

A living hope! It shines like the morning star in the world's grey sky, flashing its rays into our pessimism and cheering the souls that are baffled and forlorn, blind and sinning; awakening into new energy our failing powers, convincing us that life is not controlled by relentless fate, restoring to sorrow-stricken sombre hearts the dawn of faith and courage.

A living hope! It breaks upon us, as we contemplate our history of *dead* hopes, hopes blighted by sorrow, loss and death, our past strewn with the faded flowers of unrealised ambitions and shadowed by the haunting memories of shame and failure.

A living hope! It comes to all who view the future with distrust, doubt and fear, who are in bondage unto the death, and view its impenetrable mystery with despair, who look with wistfulness to faces "loved long since" and vanished as it seems, for ever, who yearn for those with whom they have buried life's joy and pride.

This is the Easter message. Christ is arisen! We are called upon to put away our griefs and fears: and to celebrate the victory of Life over Death.

I. THE RESURRECTION OF JESUS IS THE CROWNING TRIUMPH OF LIFE IN THE CREATED UNIVERSE. We look back to the beginning of things, to the shapeless chaos, to the primeval fire-mist and the stage of glowing matter: and behind all the first movements of creation we discern a Divine Life. Out of the dull, inert mass world after world emerges, evolved in order and beauty. "Let there be light": and lo! "there was light." But God's supreme creation is life: and the birth of life is a mystery like all births. How, when, where, we ask, did life emerge in the Universe, life in plant, animal and man? And when did that other creation take place, whereby to animal sensation there was added the gift of mind, of "the breath of life," of a spirit conscious of itself, the world and God? Here is another beginning, another emergence of life, due to the all-pervading, imminent life of God. And so we arrive at the consummation of the scheme of the Universe in the self-consciousness of man, the first Adam, who "became a living soul." But not to rest there: for the first Adam is not God's perfect gift: that we find in the Second Adam, who "became a quickening Spirit," God's greatest manifestation of Life on the plane of human history. Where life has conquered all along the line, Death cannot prevail: and the whole process of creation is carried to completion and vindication by the Resurrection of the Son of Man from the grave. The world is full of revivals and rebirths: but this is the greatest of all. It is a joy to contemplate, as we are doing to-day, the miracle of the annual resurrection, the cold clods of earth split by living roots, the gaunt boughs budding into green, the flowers laughing over the dull, brown soil, the primrose and violet rejoicing over the departure of winter, and nature emancipated from her frosty prison-house. As Adam of St. Victor sings,

Spring new gladness brings to birth,
As the gloom of winter dies:
Rises Christ from depths of earth,
And with Him all things arise.

Surely the Divine Love rejoices in all resurrections, in all renewals of life, physical and spiritual. He "renews His ancient rapture" in every springtide of Nature. He rejoices, when a soul passes from death into life. But His greatest joy is in the triumph of redeeming Love. The work of redemption was complete, when His Son led the forces of evil and darkness in triumph and entered as the Victor of Life into the eternal sanctuary.

II. THE RESURRECTION OF JESUS RECEIVES ITS CROWNING WITNESS AND REVEALS ITS TRUE MEANING IN THE RENEWAL OF OUR INNER LIFE. To St. Paul our Lord's Resurrection was a great dynamic: to St. Peter it meant a rebirth of the soul unto a living hope. Both Apostles traced their own spiritual regeneration to the energies of their Risen Master. To the Christians of Asia, St. Paul exclaims, "You hath He quickened who were dead through trespasses and sins," dead to the motives and impulses of a holy life, insensible to God's touch and ministry. What brought the great change? It was the power of Christ's Resurrection, the new spiritual force and impulse begotten in human hearts by the ever-living Christ. "Reckon yourselves dead unto sin," he writes to the Christians at Rome, "but alive unto God": this is the result of all true spiritual transformation—evil meeting with no response, failing to touch and corrupt a man's heart, assaulting him in vain; like waves beating upon a rock which abides unmoved. Note again the words, "alive unto God"—the soul, quickened and new,